

MEMORANDUM TO MEMBERS OF THE BREAD LOAF SCHOOL OF ENGLISH

1945

The dates of the 1945 session of the School are August 3 - 31; registration for courses must be done immediately upon arrival, Friday, August 3. Classes begin Saturday morning, August 4.

No student rooms will be ready for occupancy until Friday afternoon, August 3. The first meal served to members of the School will be the evening meal, Friday, August 3. Since the Spanish School does not close until the morning of August 3, we will greatly appreciate your not arriving before two o'clock.

Please indicate on the enclosed card exactly when you will arrive at Middlebury and return the card to the Language Schools Office by July 27. As special arrangements have to be made for your transportation to Bread Loaf, it is necessary that we know what day and at what hour you will arrive. Students arriving at Middlebury during the morning of August 3 should arrange to be at the Middlebury Inn where they will be met by taxi at two o'clock. If this applies to you, please note on your arrival card.

Middlebury can be reached from New York City or Boston by the Rutland Railroad. Students from the West reach Middlebury via the New York Central changing at Albany, N.Y., for connections to Troy, a terminal of the Rutland Railroad. Transportation between Middlebury and Bread Loaf will be furnished without charge on August 3. A representative of the School will be at the bus and railway stations to meet students, arrange for their transportation to Bread Loaf, and take charge of their baggage. All baggage checks should be readily available to hand to the School representative.

Baggage, parcel post packages and all student mail should be addressed to you at BREAD LOAF, VERMONT.

Registration should be completed Friday, August 3. Please call at the Director's Office before dinner or immediately thereafter. You will obtain a program card which should be presented at the Treasurer's Office in the Library. The balance of all fees is payable at registration. You will find enclosed a card indicating the balance due on your account. To avoid delay during registration, this balance may be paid in advance by mailing check or money order to THE TREASURER, Middlebury College. All checks should be made payable to Middlebury College. Please attach the enclosed card to your remittance.

No definite room numbers are announced before your arrival since some students are in order for a room change. Rooming lists will be in the hands of the clerk at the Inn desk and posted on the bulletin boards in houses of residence. The Secretary of the Language Schools will be at Bread Loaf Saturday, August 4 to take care of necessary room changes and adjustments.

Please bring your ration books, making sure that stamps valid for the period of the session are included. The School supplies towels, blankets and bed linen. Arrangements for personal laundry can be made upon your arrival.

Writing supplies, cigarettes (when available), etc., may be purchased at the Inn desk. Drug stores, etc. are located in Middlebury twelve miles distant.



# BREAD LOAF SCHOOL OF ENGLISH

## PRELIMINARY ANNOUNCEMENTS

1945

All matters relative to your room and board, mail, and any charges you may incur (apart from the regular bill for tuition, board and room) should be referred to the Inn Desk.

For details regarding the management of the School, please make inquiry at the Director's Office. All matters pertaining to your initial registration and payment of bills, information about courses, lectures and graduate credit should be referred to this office. Director Hewette E. Joyce and Miss Lillian Becker, Secretary, are the staff to whom you should bring your requests for information about details of the School.

### REGISTRATION PROCEDURE

Students should obtain their course cards from the Director's Office after 2:30 p.m. Students who have not completed registration of courses in advance must personally consult with the Director. Appointments may be made with Miss Becker.

Course cards obtained at the Director's Office should be presented to a recorder who will be in the Library (second floor) from three o'clock on. Students should make a copy for themselves of their class schedules, before turning in the course cards to the recorder in the Library. Registration is not completed until both the buff-colored registration card and the course card have been returned to the recorder.

A representative of the College Treasurer's Office will be there at the same time. It is requested that all bills which have not been paid be attended to at this time.

Please keep in mind the fact that if you wish to change your status from that of a visitor or non-credit student to that of a credit student in any course, this change must be made on or before August 9. A student may change his status from that of a credit student to that of a non-credit student on or before August 11. All changes in courses must be made through the Director's Office. All persons desiring to visit classes in which they are not enrolled must also obtain permission from the Director's Office.

### RATION BOOKS

All students are requested to leave ration books at the Inn Desk. They will be returned at the end of the session. If you do not have your book with you, please send for it immediately. We must have it.

### GRATUITIES

Students are requested not to tip members of the staff or employees of the Inn. Any person connected with the Inn is glad to administer to the comfort of the guests in any possible way.



### MAIL SCHEDULE

Outgoing mail must be posted not later than 8:30 a.m. and 1:30 p.m. Mail will be ready for distribution at the following hours: 10:00 a.m. and 3:00 p.m.

### MEAL HOURS

Beginning tomorrow noon the regular seating plan will go into effect. There will be one seating. Please consult the chart on the dining room door to ascertain your table assignments.

	<u>Daily</u>
Breakfast	7:30 - 8:00
Luncheon	12:45
Dinner	6:00

	<u>Sunday</u>
Breakfast	8:00 - 8:30
Dinner	1:00
Supper	6:00

Since most of the waiters and waitresses are students, it is urgently requested that all students come to meals promptly, especially to breakfast, so that those who are waiting on table may be able to reach their classes on time. In the morning the door will be closed at 8:00. No students may be served breakfast after that time. Please do not ask the head waitress to make exceptions to this regulation. She has no authority to do so.

### SUPPLIES

Stationery, notebook paper, pencils, ink, post cards, cigarettes, (when available) etc., may be purchased at the Bookstore. It is impossible for credit to be extended, so please do not ask for it.

### BOOKSTORE

It is urgently requested that students purchase their texts immediately because it is frequently necessary for us to order additional copies. It is impossible to allow students to maintain charge accounts at the bookstore, and we hope that students will cooperate by not asking for any favors in this direction. Bookstore hours are: 8 - 8:30; 1:30 - 2:00; 7 - 7:30.

### BREAD LOAF PARKING REGULATIONS

A preliminary notice concerning parking has been made in the catalogue. New and stringently enforced state laws prohibit the parking of cars on the side of the highway, and it is requested that students and guests endeavor to keep the roads clear in front of the Inn. Students living in Maple may park their cars in the space behind the cottage; students at Brandy Brook in the space by the side of the cottage; students at Tamarack on the lawn under the trees by the main road. All others should use the parking space near the Barn.

### SPECIAL ANNOUNCEMENT--EVENING PROGRAM

Dr. Joyce will speak briefly at the first meeting of the School tonight at 8:30 in the Little Theatre. An informal reception will follow in the Recreation Hall in the Barn.

THE BREAD LOAF SCHOOL OF ENGLISH  
1945 Seniors

Dorothy Eliza Blair (President)

Isabel Butler Davidge

Margaret Doucoumes

Doris Louise Groesbeck

Mildred Laura Kunes

Hazel Hostettler McClure

Georgia Elizabeth McKenney

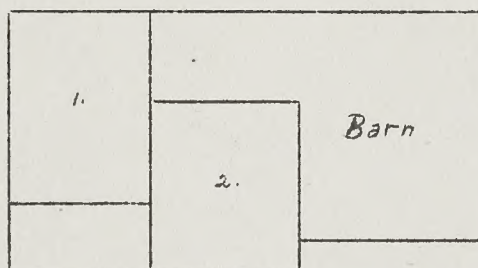
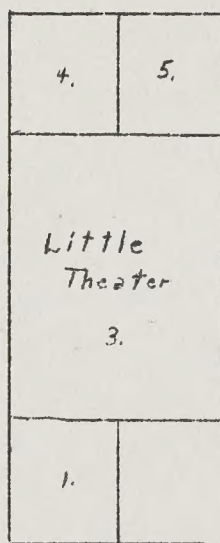
Jean Morris Petitt



BREAD LOAF SCHOOL OF ENGLISH  
1945  
General Statistics

ATTENDANCE ACCORDING TO STATES:		Total Attendance	102
California	1	Old Students	43
Colorado	1	New "	59
Connecticut	9	Non-credit	19
Delaware	1	3 credits	5
Georgia	1	7 "	7
Illinois	2	6 "	34
Indiana	4	5 "	2
Maine	5	4 "	26
Maryland	1	3 "	1
Massachusetts	9	2 "	8
Michigan	3		
Minnesota	1		
New Hampshire	5		
New Jersey	7		
New York	16		
Ohio	5		
Pennsylvania	14		
South Dakota	1		
Tennessee	4		
Vermont	2		
Washington	1		
Washington, D.C.	4		
Wisconsin	5		

ATTENDANCE BY COURSES:		For credit	3 credits	Non-credit	Audit
10.	19th Century Poets (Joyce)	15	3	4	1
21.	Modern Eng. Novel (Wilson)	20		6	1
32.	Milton (Joyce)	10	3	1	
41.	American Novel (Bradley)	21		7	
36.	Curriculum & Methods (Zahner)	25		2	
87.	Teaching of Literature "	21		7	1
88.	Understanding of Poetry (Dighton)	36		15	3
89.	Shakespeare (Dighton)	13	3	2	
91.	American Drama (Bradley)	20	4	5	
92.	Development of Mod. Am. Lit. "	13	4	8	

Tennis  
Courts

## SCHEDULE OF CLASSES

8:30 A.M.

211. The Modern English Novel (III)	Mr. Wilson	Barn 2
32. Milton (II)	Mr. Joyce	Little Theater 4
86. Curriculum and Methods (I)	Mr. Zahner	Little Theater 5

9:30 A.M.

89. Shakespeare (II)	Mr. Dighton	Little Theater 4
87. The Teaching of Literature (I)	Mr. Zahner	Little Theater 5
91. The American Drama (IV)	Mr. Bradley	Barn 2

10:30 A.M.

88. The Understanding of Poetry (I)	Mr. Dighton	Barn 1
92. The Development of Modern Am. Lit.	Mr. Bradley	Barn 2

11:30 A.M.

41. The American Novel (IV)	Mr. Wilson	Barn 2
10. Nineteenth Century Poets (III)	Mr. Joyce	Little Theater 4



COMMENCEMENT ADDRESS  
Bread Loaf School of English  
1945  
Mr. Dighton  
Education and the Liberal Spirit

Another Bread Loaf session is over, and we are once again on the brink of departure and separation. Inevitably, it seems to me, an occasion of this kind is colored by both sorrow and joy. One is forced more than commonly to a recognition of change, of the passage of time, bringing with its inevitability the separation of friends and of all of us from a place to which we have a deep attachment. But one is equally aware of the pleasure and satisfaction which only a job well done can yield. The Seniors, especially, are entitled to experience this satisfaction tonight, and in congratulating them, I know you all join fully with me.

This has been an unique session, this of 1945, one which we can hope will forever remain distinguished from all others, no matter how many there may be, for it opened during a war, and now it is closing during the infant days of peace. And so we may properly feel that our joy this evening overbalances what regrets we may have, not only because of the brighter prospects awaiting us all, but also because as we look backward over the past three summers we realize that Bread Loaf has much to be thankful for. Thanks to President Stratton and Dr. Joyce, its sessions have been uninterrupted and their tradition has remained unbroken. All those who have made these past three sessions possible deserve especial congratulations and our gratitude. But those of us who have known of idyllic years of free afternoons and free Saturdays only by hearsay, may join,



even if somewhat incredulously, with those of you who assert them to have been a fact, in the pleasure of knowing that tonight we are meeting for the last time under a war regime of curtailed activities and an accelerated schedule. For all concerned with the life of Bread Loaf, that is something to be thankful for.

But I have been invited this evening to make a short talk and not to pray, and so with one final "thank you", I shall try to get down to my proper business. The faculty joins me in expressing our thanks to the students for their spirit and attitude and interest. Occasionally one finds in academic circles men and women who forget the true student-teacher relationship, men and women who feel that the student exists for them, rather than as is true, that the teacher exists for the student. One of Bread Loaf's fine characteristics, I think, is that here such confusion never occurs, and I know each member of the faculty is aware that whatever success has been achieved is more largely of your making than ours.

I have so far been speaking of you as students, but it is as teachers that I should like to address a few remarks to you this evening concerning a subject which interests me deeply. It is one which, partly as the result of work I have done for the American Council of Learned Societies, and in committee conferences at Princeton and Queens, seems to me of particular importance now that we are all returning to the problems of peace, yet it is not a subject which has greater validity in times of peace than in war. Its



importance is altogether more constant than that. Talk of the post-war world as if with the cessation of war activity a new world with new problems, new solutions, and apparently new people was to come into being, has always seemed to me misguided. I am somewhat bored by it. So I shall certainly not bore you tonight with any discussion of the world of the future. What I shall discuss is the state of our humanistic training today. We can assume with some assurance, I think, that if our thinking and practice in regard to it remains unchanged, its future state will resemble its present.

This is a subject in which high school teachers should especially be interested, because they, perhaps more than other teachers, have the opportunity to create an attitude in the student which will in large measure determine whether or not the virus of humanistic study will have a chance to do its work. By the time the student reaches college, he has only too often unfortunately acquired a life-time immunity to culture. I hope you will excuse me for being so old-fashioned as to use that word. I mean by culture a sense of ethical and aesthetic values which enables man to discriminate between the true and the false, the fine and the cheap. This power of discrimination is the distinguishing trait of the cultured man. It rests on an attitude, a belief in the value of quality, an unwillingness to minimize differences by exaggerating similarities. It is the end, the purpose, of humanistic training.



I have said that one can be immunized to culture, and I believe it to be true. But, on the other hand, I believe that even when the student is properly exposed, culture does not always take. The peculiar conditions requisite for its growth are not, I think, fully understood. Many a highly educated man and woman is uncultured. They are learned, but that is something quite different. Many a man granted rich opportunities for acquiring this power of discrimination lives out his days in a world uniformly gray. In this context, the old adage about leading a horse to water is regrettably only too true.

What, then, is the teacher, the professional purveyor of this commodity, to do? He finds himself in the ironic position of a merchant whose wares sold to everyone in a supposedly stable market bring unpredictably various returns in violation of all known economic laws. The difficulty, I think, lies in the supposition that the market is stable. Its stability is, in fact, only an illusion. It is the demand, rather, which is unstable. So, too, with the teacher. Try as we may, we are not going to produce a nation of 150 million cultured individuals by any known method of education, progressive or retrogressive. But here, of course, it is not so much the demand which is unstable, but the ability of the seeming purchasers to buy. The laments of professors of universities over the barbarous state of their alumni and the sackcloth and ashes assumed by almost the entire faculty after nearly every encounter with class reunions are, to my mind, misdirected humilities.



This is not to deny the barbarousness of many, and usually the most vocal, graduates of all institutions. Neither is it to advise class reunions. Nor do I mean to imply that present practice in instruction is perfect practice. Far, very far, from it. I do suggest, however, that the sense of failure under which every conscientious teacher labors--always providing that he himself is in some measure cultured--results, in large measure, from the assumption that the entire student population of the United States is capable of acquiring culture, even though experience and too abundant evidence prove that this is not true. Only one conclusion is possible or open to us, if we maintain this premise. That is that the entire educational system of the United States is and has been a colossal failure. I do not believe this, and neither do you. I do believe that the aim of humanistic training--liberal education, if you will--(I am nowhere referring to vocational training) is of such a nature that it cannot be achieved for all, and that our attempt is, therefore, inevitably foredoomed to failure if we insist that it is.

I trust that I need do no more than mention the fact that I am not suggesting that responsibility for failure lies with students or with the nature of the subject, or that a pity that it does not. We might then be able to handle the problem. I do not know that I could take this responsibility on my own back if it comes. I suspect it is closely allied to one's imaginative expectation, but I do not know. I know only, that my experience has proved to me, at least, that some have it, others do not.

Let us then abandon the inevitable conclusion that our educational system is a colossal failure, a conclusion forced on us if we insist on maintaining that all men can be cultured, and turn our attention to what constitutes a favorable exposure to humanistic training for those with the requisite susceptibilities. For the lack of culture can be and is frequently helped, and although we may grant that our efforts are not total failures, their success



is undoubtedly less full than they could be made.

I have so far avoided any attempt at definition of the term "humanistic training", partly because it is so difficult to define. I do not mean training in those subjects often called the humanities, because I do not believe "the humanities", whatever they may be, can be defined by subjects, and because I think the word "humanities" when defined in this way is an evil word. Its power for harm is great, and the harm already caused by its use or misuse is great. One cannot equate humanistic training with the study of specific subjects without relegating all others to the category of inhumane. Moreover, the term implies that teachers of languages, the fine arts, and possibly philosophy and history have a corner on whatever is human, and that scientists and mathematicians, on the other hand, are enemies of the race. Unfortunately, this is precisely the attitude too often taken by many self-announced humanists, an attitude which gives their cause a limitation without any basis whatsoever in the large-minded classics that are their charter. They use the term "humanities" as if it were a synonym for "liberal education"--a violent assumption, again with no foundation. And, moreover, they equate culture with knowledge of the facts of their specific subjects. This is the most damaging of all, for it is this confusion, this identification of knowledge and culture, that has been largely responsible for so sharply limiting our success in creating cultured men and women.

Worse still, one often finds the humanist a willing victim of the methodologies of science, unaware that he has in fact been conquered by that which he pretends to disdain.

Examples of his enslavement, unconscious though it is, compliments paid by students of the humanities to their supposed enemies, the scientists, may be found in almost any learned journal, such as that of the Modern Language Association, articles in which a method of research has become an end in itself, articles devoid of any literary discrimination because their authors



have neglected to acquire or have been incapable of acquiring a sense of aesthetic and literary values. These are uncultured performances, and scientists, the best of them, may well consider such supposed education a dubious compliment.

The result of this is an old tale--the quarrel of the scientists and humanists, and I shall discuss it no further. Like all quarrels, the fault does not lie entirely on one side. Much scientific training, as it is now given, is inhumane. Many scientists, like many who work in the humanities, are uncultured. Neither has a patent on truth, and neither can exist without the other.

Humanistic training is not, therefore, training in specific subjects. Rather it denotes an attitude or way of thinking which is brought to the study of any subject, so that whatever may be studied is never unrelated to human values, or removed from a context of human experience. It includes training in both the social and natural sciences, as well as the humanities. In fact, it precludes no subjects and includes all. In my own experience, one which many of you probably share with me, a course in biology which I took as an undergraduate was given with such implications of the relationship of the human body to man's limitations and achievements that it was infinitely more humanistic than were any of the courses I had in Latin. They were surely not humane studies, and just as surely they were not science. I should like to make clear that no subject is so humane that it cannot be studied or taught inhumanely, no subject so inhuman that it cannot be studied and taught so as to enrich and deepen human experience.

What then may the teacher do to insure that the potentialities for culture in a student are not dwarfed or killed? The answer is easy--that is, easy to phrase--the teacher must teach humanely. He must be sure that his instruction is humanistic training. He must know that it is of value only



as it aids the student to develop a power of discrimination--in short, to the degree that it creates for the student standards of ethical and aesthetic values.

To believe that we may accomplish this end merely by the institution of re-organized curricula, teaching aids, and new methodologies by whatever name they may be called, is to court only increased failure. The uncultured teacher will continue inhumane instruction under any curriculum, using only the newest aids and applying only the newest pedagogical methods. Likewise, the cultured teacher will give humane instruction wherever he is found. Much of the emphasis placed today upon planning,--I suppose no one knows the number of reports that have been issued by committees for the post-war curriculum, just to cite a single example--actually in large part represents an evasion of the teacher's duty. Every college and university of which <sup>I</sup> have any knowledge has appointed such a committee--I am a member of two--we were not satisfied with one--and I suppose many high schools have also been basily engaged in the same pursuits. Some planning obviously is indispensable to any enterprise, but we teachers have in large part become so enamoured of what at first sight--or perhaps I should say on first appointment--seems to be a vindication of the charge of being helpless in practical affairs, that we are in danger of confusing planning with progress. At least the only assumption that could justify the flood of committee reports that has inundated us all, is that the more plans we have the better the teaching which will result. One need not be a confirmed skeptic to question the validity of that assumption. And so it is with all the other examples of misplaced faith which plague our profession--teaching aids, statistics, pedagogical theory. One finds instances of such confusion--of believing in the power of external agents to correct our abuses--at every level of instruction, and in every institution. Just at present, the most fashionable educational nostrum, one which numbers



many believers--is something called integration. We are told on much distinguished authority that in the past students have been prevented by the nature of the departmentalized curriculum from seeing any relationship between one subject and another. To correct this rather curious disability, all we need do is integrate. Now the ideal integration would undoubtedly result from teaching everything at once, but since man is incapable of speaking of more than one thing at a time, ingenious plans have been hit upon so he may at least try as hard as his nature permits. Instead of teaching several courses in one subject, the teacher is now invited to teach one course in as many subjects as can conveniently be put together. Furthermore, to correct our deplorable provincialism of the past, the student must read for that portion of the course which bows to literature, while history, art, and philosophy are having an intermission, not just English literature, or French or Spanish literature, but world literature. At Queens we have been told by one committee that for the sake of the post-war world we must go further still, and include Eastern as well as Western civilization in our survey. Interestingly enough, this same committee voted as a body against instituting a program of studies in American civilization, as a plan both reactionary and isolationist. The millenium in New York is not far off, and I invite you all to watch its coming!

I hope you will understand that I mention these various plans and methods of instruction merely as examples of what I consider false educational gods. There are others, and perhaps in the high school they differ from those to which so many members of colleges and universities pay tribute. Social service is one, however, whose followers one finds at every level of instruction. They are distinguished by their ardor for the good of society, a phrase whose power commands adherents, at least ostensibly, without the world of education as well as within. But what the good is, or, for that matter, what is the precise nature of society--that great myth of



the twentieth century--for whose good all our activities are to be directed, very few question, and fewer know. Tonight it is enough to notice that the absoluteness of its ethic is such that almost any activity today is justified and given sanction by the mere invocation of that phrase--the good of society.

The false educational gods of the high schools may differ specifically from those of the colleges--I do not know-but they all have common characteristics and they all can be identified by them. What are some of these distinguishing traits? The most prominent is perhaps that they attract devotees not primarily by their reasonableness or their conformity to human experience, but by their claims to be panaceas. Only adopt.....fill it in with whatever god you will--and all educational problems will be behind you, relegated to the unfortunate past. A second trait is that these gods profess to work salvation merely by faith. Good works are unnecessary. They are essentially Calvinistic, not only in this respect, but also because their worshippers, the Elect, are as sure of the damnation of all those not of the faith as they are of their own salvation. These gods come professing to work miracles merely by an adherence to their dogma, and in so doing essentially ignore the function of the priest. Integrate your curriculum, and regardless of your faculty, all will be well; keep abreast of the various theories of pedagogical method, and instruction will inevitably bring satisfactory results. And so on. That is why I have called them false gods. Nowhere is the spirit mentioned! Outward conformity is all.

I may seem to have wandered from my central theme of what the teacher may do to help create cultured men and women, but in so far as I am able I can now give you a better answer than before. It can be succinct. It is merely "beware of worshipping false gods." He who does so is as surely damned culturally as he is morally. But succinct as the answer may be, it is unfortunately not simple. No true commandment ever is, and to follow it is



always difficult. Still, we should remember that excuses for failure to observe a moral commandment never mitigate the punishment, and excuses for not practicing what I have called humanistic instruction will not mitigate the educational punishment. In this case, however, the punishment unfortunately falls not alone on the evil-doer--the teacher--but upon the innocent as well, the student, even though the crime may have been committed at the innocent's request. In giving the student only what he <sup>wants</sup> or what he, in his immaturity, thinks is of interest to him, we are committing one of the acts expressly forbidden by the true god, culture. It is the most serious instance of that lack of discrimination that I mentioned earlier which marks the uncultured man. For we are, in fact, acting on the belief that there is no value higher than personal interest, and that the interest of one individual is of equal value to that of all others--children and adults, the trained and untrained.

In conclusion, then, if we are to convert our present degree of failure in producing cultured graduates into a greater degree of success, limited though it always will be, we must ourselves first strive to achieve the power of discriminating between the true and the false, the fine and the cheap and second-rate. That entails, obviously, the need of achieving ethical and aesthetic standards which enable us to discriminate. Difficult though the task is, we must somehow do it. There is no substitute, no means of evasion, no quick or easy way.

If, then, the first essential be teachers who themselves possess some measure of culture, the next is that in their acts they be true to their beliefs, even though some sacrifices may be demanded of those who refuse to use teaching merely as a means of earning a living--a very poor choice, one might add, of means, if one's only end is one's livelihood.

The professor originally was one who openly professed faith in his par-



ticular activity, and by so doing signified his willingness to adhere to a code. We are in danger of forgetting the ethical connotation of the word. Because of this, I believe all teachers should be known as professors. They should be reminded that great as the discrepancy may be between the ideal professed and its practice, the obligations of the teacher remain. They are to profess a faith and to practice it. This evening I have assumed our faith in the value of culture and our allegiance to it. Without the assumption that culture is the true end of education and a good, in fact, the highest good obtainable from education, nothing I have said has relevance. Of that I am fully aware. But I assume unity in this faith in culture to be one of the distinguishing traits of Bread Loaf. Bread Loaf has been built on this faith; it has played its part well in maintaining this faith. Surely it is with the hope that Bread Loaf will continue firm in its tradition, that this evening we bid it farewell.